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popular sources of revenue for which progression might be used to advantage and in each case the arguments are weighed in the light of existing administrative conditions. Though a prophecy is ventured as to the future scheme of national taxation, based on a clearer understanding of local, state and federal revenues, yet hardly more than a hope is expressed that the progressive tax, though ideal from the standpoint of ability, will in the near future be embodied in the American financial system mainly on account of the difficulties of general and uniform application. In other words, though public opinion tends to favor progression, justice in individual cases still demands proportionality.

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**Shaw, Charles S.** *The Precinct of Religion in the Culture of Humanity.* Pp. xiii, 279. Price, \$2.00. New York: Macmillan Company, 1908.

With a strong bias for the subject—the Philosophy of Religion—the writer of this slight notice is constrained to utter a protest against the many polysyllabled words, the long disquisitions which seem to lead nowhere, the arguments which fall short of the mark and prove nothing. This is the more to be regretted, as in many parts of the book, notably the latter part, the reasoning is forcible and well sustained, the thought well brought out, the statements clearly put, and instead of a woeful waste of words, the phrases are clean-cut, almost epigrammatic in their terseness.

The author is of the opinion, that though religion is as old as man, as a philosophy it dates no further back than the enlightenment, the aufklärung of the eighteenth century. Much is said of the co-ordination and interdependence of Religion and History. At times, one is almost led to believe that the author is influenced by the Ritschlian theology, as for instance, "Religion is not a mystery to be explained by theology, but is rather a product of the human soul, and such as can be apprehended directly in introspection." But, a few pages further on we read, "Zeal for moralism must not confuse our minds, so that we shall be led to say, religion is simple, ethical activity; nor must a contrary spirit betray us into thinking that religion is mere passivity. Religion is neither energism nor quiescence, but a carefully directed form of doing. . . . Viewed both phenomenally and ideally, religion is related to the conduct of life."

It is to be noted that there is no confusion of ideas, no metaphysical subtlety involved whenever religion is considered as a direct issue in life, or in the culture of humanity.

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*The Social Application of Religion.* Pp. 139. Price, \$1.00. Cincinnati: Jennings & Graham, 1908.

These lectures were delivered by Charles Stelzle, Jane Addams, Charles P. Neill, Graham Taylor and George P. Eckman. The names of the lecturers